

Jotters	CH1	PB reads	CH2	RE enter	edit	edit	edit
3	yes		yes	18/5			
<p>Date of print-out: 11 6 2021  will endnote references to the jotter pages [p ] also be redlined? not yet so  CH: We have a photo of Logwaja Mamba; RSM disseration photo of BhoKweni, Mbantajane, Regent Ngcubu  CH: Decision we will publish 25/8/83 not 14/10/85  -throughout interview, information is translated into english for CH, ie. break in the flow of conversation, we have indicated it by ** in new line.  ch : once we have done the Nhleko interviews we can do some cross references [p64]  -Why beast when cow/cattle would do?</p>							

Title: '...an axe broke and another one was put <in it's place><sup>1a</sup>

Date: 25 August 1983

Interviewed at: Ngudzeni<sup>i</sup>

Narrators: Logwaja Mamba<sup>ii</sup> (LM)  
Nhlngano Mamba<sup>iii</sup> (NM)  
Phetfwayini Dlamini<sup>iv</sup> (PD)

Interviewers: Henry 'Hlahlamehlo' Dlamini (HD)  
Carolyn Hamilton (CH)

Transcriber and  
Translator:

\*\* [p1]

(HD) Where did you *dzabuka*?

\*\*

Where did the Mamba people leave from, <where did they> come from?

(NM) We are going to start with this; these Ntfululi<sup>v</sup> and others, these Magadla<sup>vi</sup> and others, these Maloyi<sup>vii</sup> and others are not kings<sup>viii</sup>. The origin<sup>b</sup> is traced far back. We came from there *emuva*<sup>c</sup>, with these Ngwane people.

<sup>a</sup>[suggested title REE p.757]

<sup>a</sup>Original has: *emakhosi*.

\*\* [p2]

(LM)I am Logwaja Mamba <born> of Bhokweni<sup>d</sup>, who is born of Maja<sup>ix</sup>.

\*\*

Maja is born of Mbatjane<sup>x</sup>.

\*\* [p3]

Mbatjane is born of Maloyi. Maloyi is born of Mamba<sup>xi</sup>, Mamba is born of Magadlela, Magadlela is born of Ntfulini.

\*\*

*Awu*, there at Ntfulini – we do not know who begets Ntfulini.

(HD) What is your *libutfo*, *babe*?

(LM)I am of the Tibawu<sup>xii</sup>, here amongst my people<sup>c</sup>. [p4] In *siSwati*<sup>xiii</sup> I belong to the *emaSotja*<sup>xiv</sup>

(NM)I am Nhlangano Mamba. I am born of Bhokweni; Bhokweni is born of Maja; Maja is born of Mbatjane; Mbatjane is born of Maloyi; Maloyi is born of Mamba; [p5] Mamba is born of Magadlela. Magadlela is born of Ntfulini. I will stop there. Now, my *libutfo* here amongst the Mamba people<sup>\*\*</sup> is Tibawu. Amongst the Ngwane I belong to the *emaSotja*.

\*\*

(HD)Can you tell us where you, these Mamba people, *dzabuka*?<sup>\*\*</sup>

(LM)We *dzabuka*'d at *kaTembe*<sup>xv</sup>.

\*\* [p6] When we *dzabuka* at *kaTembe*, we were with the people of *kaNgwane*<sup>xvi</sup>.

\*\*

At *kaTembe*, where we *dzabuka*'d, the house of our's<sup>f</sup>, of Mamba, is born of the house of Dlamini<sup>xvii</sup>. The house of Ngwane is born of Hlubi<sup>xviii</sup>.

\*\* [p7]

(NM)Our *mkhulu* is Dlamini.

\*\*

(LM)These two are brothers, this Hlubi and this Dlamini.

\*\*

They are both born of Langa<sup>xix</sup>.

\*\*

At birth, they are follow one another, <sup>\*\*</sup> the elder being Dlamini<sup>xx</sup>.

\*\* [p8]

(NM)Now, when these boys grew up their father – this Langa<sup>\*\*</sup> – was not satisfied with the mental development of the elder one, this Dlamini. He saw that the elder one was not fit to be in charge of<sup>a</sup> this residence. The one who appears to be better is the younger one, this Hlubi. <Langa> then devised a plan to deprive Dlamini of the kingship. He then divided the people amongst them. Then he gave Dlamini his <people> and he also gave Hlubi his people.

<sup>b</sup>Original has: *umdzabu*.

<sup>c</sup>*emuva*: literally at the back. In this context appears to refer to the place from which they came.

<sup>d</sup>Bhokweni: the late Mamba ruler who reigned from some time in the nineteenth century until 1940; he was succeeded by Mbatjane II.

<sup>e</sup>Original has: *kitsi*.

<sup>f</sup>Original has: *kitsi*.

<sup>a</sup>Original has: *phatsa*.

[p9] \*\*

(NM)He then slaughtered two cows.

\*\*

He said, my children, the one who finishes<sup>b</sup> skinning his beast first[RE is 'his beast first' not an insert?], he is the one who will be my heir<sup>c</sup>. He took a sharp knife<sup>xxi</sup> and gave it to Hlubi, the younger one. He then took a blunt knife of [p10] litfusi<sup>d</sup> and gave it to the older one.

\*\*

(LM)Awu! Although the elder tried hard with the *litfusi<sup>e</sup>* knife, *awu*, it was a difficult and slow way of skinning the cow. Yet with the younger one, Hlubi, it was easy, and he finished skinning his beast <first>. Hlubi then took the kingship. He<sup>f</sup> installed him as king [re: check ch edit in passive form], and the elder<sup>g</sup> came under him<sup>h</sup>.

\*\* [p11]

When they left *kaTembe<sup>xxii</sup>*, they went together, each with his own people. They came [re check tense]here to this land<sup>i</sup> - as it is said "We finished the Lubombo<sup>xxiii</sup> by skirting<sup>j</sup>". [African Lang]

\*\* [p12]

When we came to this place, we, the people of Dlamini, went up to/by [re check] the Ngwavuma<sup>xxiv</sup> <river>. As for the people of Hlubi, they went up by [re check] the LuPhongolo<sup>xxv</sup>.

\*\*

That was its end - when we came [p13] to this land with the people of Hlubi and spread through/with [re check, also note spatial] the land<sup>k</sup>.

\*\*

This Dlamini came under<sup>l</sup> Hlubi as it is so today.

\*\*

Hlubi became the king.

\*\* [p14] Since then, we are under<sup>a</sup> Hlubi. And also, whatever Dlamini does here, he send<sup>b</sup> to the place of the king, Hlubi.

\*\*

[p15] That is how we also became kings<sup>c</sup>, and have our own *inhlambelo<sup>d</sup>*; it started <in the reign> of Somhlolo.

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<sup>b</sup>Original has: *cedza*.

<sup>c</sup>Original has: *inkhosi yami*.

<sup>d</sup>*litfusi*: this word is used for both brass and copper.

<sup>e</sup>*litfusi*: this word is used for both brass and copper.

<sup>f</sup>'He' ie. Yanga.

<sup>g</sup>'elder' ie. Dlamini.

<sup>h</sup>'him' ie. Hlubi.

<sup>i</sup>Original has: *mhlaba*.

<sup>j</sup>Original has: *sacedza Lubombo ngekuhlehetela*, one of the praises of the royal Ngwane, referring to the migration of the royal Ngwane from *kaTembe* into the interior.

<sup>k</sup>Original has: *live*.

<sup>l</sup>Original has: *sowuvele uphatfwa*.

<sup>a</sup>Original has: *siphansi*.

<sup>b</sup>Original has: *mikisa*.

<sup>c</sup>Original has: *emakhosi*.

\* \*

\* \* Somhlolo said<sup>e</sup> this, after Maloyi proved to be a great hero of Somhlolo's.

\* \* [\[p16\]](#)

(HD)Can you help us here, Ntfulini<sup>f</sup>? \* \* When the Mamba people came to be called 'Mamba', from where did they leave?

\* \* [\[p17\]](#)

(LM)*Awu*, that is a recent thing.

\* \*

It happened in Mswati's<sup>g</sup> <reign>, between him and Mbatjane. [\[p18\] Mswati married a young girl of Mbatjane.](#)<sup>xxi</sup>

(HD)What was the *sibongo* of Maloyi?

(LM)He was of Dlamini. We were called Dlamini people. We are all of the Nkhosi people<sup>xxii</sup>.

\* \*

(HD)What happened to Hlubi?

\* \* [\[p19\]](#)

(LM)Hlubi is the eldest, the one who *dzabuka'd* with Dlamini.

\* \*

(HD)Where was Hlubi buried?

(LM)*Awu!* I do not know.

\* \* [\[p20\]](#)

(HD)Where were Hlubi's residences built? \* \*

(LM)*Awu!* No! Is it not at Shiselweni<sup>xxiii</sup>, where Somhlolo left?

\* \* [\[p21\]](#)

(HD)If this Dlamini was a king, why did they not take 'Hlubi' as a *sibongo*?

(HM)They had the same *sibongo*.

\* \*

They were <both> of the *sibongo* Nkhosi.

\* \*

The reason why we separated and became the people of Mamba is because of the coming of the

\* \* [\[p22\] whites, and through <their imposition> of taxes.](#)

\* \*

They said "This one is of Nkhosi Mamba", and it was said by the police, "This one is of Nkhosi Dlamini". And so today, to the Ngwane people it is not said 'Nkhosi Dlamini', nor is it said here 'Nkhosi Mamba'. They said that there should <no longer be> 'Nkhosi Mamba', and they said the same to those of Ngwane. Thereafter it was just said 'Dlamini'. [\[p23\] Even in one's pass-book it just said 'Dlamini', or in our case, it just said 'Mamba'.](#)

\* \*

(HD)Can you tell us \* \* the story about Somhlolo and Maloyi?

<sup>d</sup>*inhlambelo*: so-called 'washing enclosure' or sanctuary in the cattle byre in which key rituals of the *incwala* ceremony are performed; the name given to the (limited) version of the *incwala* performed by the Mamba ruler.

<sup>e</sup>Somhlolo said' ie. allowed us.

<sup>f</sup>Ntfulini: the name of a famous Mamba ancestor (see note v) used here as a polite form of address for the Mamba narrator.

<sup>g</sup>Original has: *kuMswati*, *ku-* locative prefix for nounclass 1a.

(LM)Yes, in fact, Maloyi was a hero in Somhlolo's <reign><sup>a</sup>.

\*\*

(HD)Was he a relative?

(LM)He was his *umnakabo*<sup>b</sup>.

\*\* [\[p24\]](#)

(HD)Was /Maloyi\ also a child of Ngwane?

(LM)No, he is <the son> of Mamba.

\*\* [\[p25, 26\]](#)

But the families of Somhlolo and Maloyi were then still one and the same family.

\*\* [\[p27\]](#)

Since Maloyi was a hero in <the reign of> Somhlolo<sup>c</sup>, <Somhlolo> gave him this kingship, saying, "No, my brother, because of your heroism, you will no longer be <called> *umntfwanenkho*<sup>d</sup>!, but king<sup>e</sup>!"

\*\*

He then gave <Maloyi> the *inhlambelo*.

\*\*

[\[p28\] He said <Maloyi> no longer had to \*gidza incwala\* <with Somhlolo>.](#)

\*\*

He said <Maloyi> should wear<sup>f</sup> the left horn of the elephant, and should bring to him the right-hand horn<sup>xxix</sup>.

\*\*

(HD)As a penis sheath<sup>g</sup>?

(LM)Yes - it was used for that! [\[p29\] <Somhlolo> said, "You will kill a person <with impunity> in your own area<sup>a</sup>, and you eat \*insiti\*<sup>b</sup> on your own.](#)

\*\*

[\[p30\] You will send out an \*imphi\* of your own accord if you want to carry out an attack<sup>c</sup>.](#)

\*\*

If I want to kill a person here, and he escapes to you, I will not send someone after him, to kill him there.

\*\*

I will not call you to *hlehla*<sup>d</sup> here<sup>e</sup>. [\[p31\] I will only call you when I am going to attack<sup>f</sup>. \\*\\* That is how the <prerogatives and> jurisdiction of the Mamba kingship <were defined>, given to Maloyi by Somhlolo.](#)

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<sup>a</sup>Original has: *kuSomhlolo*, *ku-* locative prefix for nounclass 1a.

<sup>b</sup>*umnakabo*: brother of; male parallel cousin of; kinsman of.

<sup>c</sup>Original has: *kuSomhlolo*, *ku-* locative prefix of nounclass 1a.

<sup>d</sup>*umntfwanenkho* (pl. *bantfwabenkho*): literally child of the king. A title reserved for royalty, equivalent to the title 'prince/princess'.

<sup>e</sup>Original has: *inkhosi*.

<sup>f</sup>Original has: *vunula*.

<sup>g</sup>Original has: *intongwane*.

<sup>a</sup>Original has: *indzawo*.

<sup>b</sup>*insiti*: powder from charred medicines.

<sup>c</sup>Original has: *hlasela*.

<sup>d</sup>*hlehla* (verb (*ku*)*hlehla*): to pay tribute.

\*\* [p32]

(HD)Why did Somhlolo like Maloyi in this way?

(LM)It just happened. When Zidze<sup>xxx1</sup>'s *imphi* came here \*\* being chased by Shaka /the Zulu ruler\ – Somhlolo, the king, was away at Hhohho<sup>xxx1</sup>, whilst the *Lishiselo*<sup>g</sup> was still built here. The *imphi* then fought with these people of Shiselweni<sup>xxxii</sup>. Maloyi took up arms and went there. When Somhlolo heard that the Zulu *imphi* was at Shiselweni, \*\* he fled. [p33] Zidze's *imphi* was defeated, and Maloyi returned here, kaMamba<sup>xxxiii</sup>. They had already informed him that the king was no longer at Hhohho, that he had run away and was at Magobholo<sup>xxxiv</sup>'s place. When Maloyi arrived there, the king was already gone. "Awu", they said, "Nkhosi, an axe broke and another axe was put<sup>xxxv</sup>". They had installed another *umntfwanenkho*<sup>xxxvi</sup>. It appears that it was Ngwekati<sup>xxxvi</sup>.

\*\*

[p34] The people of Ngwane installed Ngwekati after the king had left.

\*\* [re; note contention of kingship at this time]

(HD)[p35] Does it mean that this Ngwekazi was replacing Somhlolo?

(LM)Yes, that was done by these.

\*\*

(HD)Who put in Ngwekazi?

(LM)I do not know, \*\* they were the *bantfwabenkho*<sup>i</sup> there. They installed another *umntfwanenkho*<sup>i</sup>, yet the king had run away, he is still alive.

\*\* [p36]

(HD)Who was Ngwekati?

\*\*

Was he the brother of Somhlolo?

(LM)I think he was his brother. Indeed, he was supposed to be his brother.

\*\*

(HD)Have you ever heard of Magwegwe?

(LM)No.

\*\*

It was there that Maloyi arrived. [p37] When he discovered what they had done, he did not approve it. He did not accept Ngwekati.

\*\*

(HD)At which place <was this>?

(LM)At Hhohho.

\*\*

(HD)Which Hhohho? Where in Hhohho?

(LM)*Awu*, I do not know. I only heard about Hhohho, where Somhlolo had built<sup>a</sup>.

\*\* [p38]

What I know is that when the king left Shiselweni, he went to Hhohho.

\*\*

<sup>c</sup>Original has: *la*.

<sup>f</sup>Original has: *hlasela*.

<sup>g</sup>*Lishiselo*: the burnt one, nomative form of (locative) Shiselweni, Somhlolo's Residence in southern Swaziland.

<sup>a</sup>Original has: *kwakha*.

Then Maloyi came and said, "No! I do not want this one. Myself, I am fetching back that brother of ours".

\*\*

It was then that Maloyi went to fetch <Somhlolo>.

\*\*

[\[p39\] He then came back with <Somhlolo>...](#)

\*\*

... and gave him the kingship.

\*\*

(HD)What was the name of the area<sup>b</sup> where Maloyi was living?

\*\*

(LM)[\[p40\] It is Phophonyane<sup>xxxvii</sup>](#) :

\*\*

It is here, at Mhlatfute<sup>xxxviii</sup> of the kings.

\*\*

Then Mamba<sup>xxxix</sup> went down there...

\*\*

that side on the bottom of the mountain.

\*\*

Because in the early days people kept moving - as we had, coming from *kaTembe*. People moved constantly from [\[p41\] place to place, wandering, just like the whites who crossed the seas <to come> here.](#)

\*\*

At Mpophoteni<sup>xl</sup>, \*\* <Mamba<sup>xli</sup>'s> grave is there.

\*\* [\[p42\]](#)

(HD)Is it in the caves \*\* or is it outside?

(LM)It is outside.

\*\*

[\[p43\] We go there when we want to speak to the ancestors. We go there. It is still there.](#)

(NM)But according to custom<sup>a</sup>, rocks were not put on it.

\*\*

As a result, we just identify where the *umphakatsi* was built. \*\* The spot where the *umphakatsi* was built <marks> his grave.

\*\* [\[p44, 45\]](#)

(HD)At that time, when Mamba was staying in that residence where you usually sacrifice <to the ancestors>, who was the king?

(LM)At *kaNgwane*?

(HD)Yes.

(LM)*Awu*, it was the father of Somhlolo; \*\* who was Somhlolo born of?

(NM)It was Ngwane.

(LM)That's it! It means that it was then Ngwane.

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<sup>b</sup>Original has: *indzawo*.

<sup>a</sup>Original has: *umsetfo*.

\* \*

(HD)Where was Maloyi buried?

(LM)[\[p46\] He is there.](#)

(NM)He is there at Phophonyane

(LM)At Phophonyane

\* \*

(HD)Was Maloyi's residence also there?

(LM)Yes.

(HD)What was the name of Maloyi's residence?

(LM)It was Mbelebeleni<sup>xiii</sup>, is that not so?

(NM)It was Mbelebeleni!

\* \* [\[p47\]](#)

(HD)Do you know where Magadlela was buried?

(NM)*Awu*, we do not know because we <Mamba's> are not buried in the caves. Only the deceased person's goods are put in the cave. Where Ntfulini was buried – together with Magadlela and their goods – there is a forest there, over these mountains. Even today it is referred to as Makhosini<sup>xiiii</sup>.\* \* [\[p48\]](#)Over there, when coming by road to *kaHlatsi*<sup>xlv</sup>, the forest is visible, on these mountains, it is still called \* \* Makhosini. That is where their goods were put. Even now, if a king dies, he is buried here, in the vicinity of his home<sup>b</sup>. Then his goods are taken to the cave.\* \* [\[p49\]](#)

(HD)Where is Ntfulini buried? \* \*

(LM)I have been talking about Ntfulini and the others, for he is the one who begets Magadlela.

\* \* [\[p50\]](#)(HD)Was LaMabhume<sup>xlv</sup> the mother of Maloyi?

\* \*

(LM)I do not know her name, that is as to whose daughter she was. What we know is that she was of the *sibongo* Mavimbela<sup>xlvi</sup>.

\* \*

[\[p51\] What I know is that is where Maloyi's mother comes from. From \*kaMavimbela\*<sup>xlvii</sup> is where Maja's mother comes from.](#)

\* \*

[\[p52\] Maja is also born of a Mavimbela mother.](#)

\* \*

We take<sup>a</sup> from all *tibongo*. The one amongst the kings who was born of a woman from the Shongwe<sup>xlviii</sup> people was Mbatjane, the father of Maja. \* \*

\* \*

(HD)Who was his father?

\* \* [\[p53\]](#)

The father of Mbatjane?

(LM)The father of Mbatjane is Mamba.

<sup>b</sup>Original has: *khaya*.<sup>a</sup>Original has: *teka*, as in take a wife, marry.



(NM)He is Maloyi?

(LM)He is Maloyi.

\*\*

(HD)\*\* <What are> the *tibongo* of other women<sup>b</sup> who bear Mambas? \*\*

\*\* [\[p54\]](#)

(LM)I do not know who bears Mamba...

\*\*

... or Magadlela and Ntfulini.

\*\* [\[p55\]](#)

(NM)\*\* LaVundlamati<sup>siv</sup> is a wife of Maloyi.

\*\* [\[p56\]](#)

She was of the Shongwes.

\*\*

(LM)The mother of Mbatjane.

\*\*

(HD)Maloyi was a hero, but was he also a chief?

(LM)The reason why, as I have spoken, was that he was *umntfwanenkhozi*. He had his own *sive*.

\*\* [\[p57\]](#)

Subject to there, he was then given this kingship because of his heroism.

\*\*

(HD)Were there chief<sup>a</sup>s placed under...

\*\*

... /Maloyi?<sup>o</sup>

\*\*

(LM)There are none.

\*\*

(HD)Or *tindvuna*?

(LM)There are none, *tindvuna* are *bantfwabenkhosi*. [\[p58\]](#) They were put <in control> by Maja.

\*\*

They were *tindvuna* here. Even today, his children are in control<sup>b</sup>.

\*\*

He put in Bizwayo<sup>l</sup>.

\*\* [\[p59\]](#)

He put in Mliba<sup>i</sup> /both of Mamba\.

\*\*

(NM)<He put in> Mtfwalo<sup>iii</sup>.

\*\*

(LM)Also of the Mamba.

\*\*

He also put in Ncwabi<sup>iiii</sup> of Hlanze<sup>iv</sup>, at Sicilweni<sup>v</sup>.

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<sup>b</sup>Original has: *emakhosikati*.

<sup>c</sup>Original has: *sikhulu*.

<sup>a</sup>Original has: *tikhulu*.

<sup>b</sup>Original has: *baphetse*.

\*\* [p60]

(HD)At the time of these people who you have counted as *tindvuna*, who was the Mamba king?

(LM)It was Maja.

\*\*

(HD)Did the Mamba kings ever have \*\* *tinsila*<sup>a</sup>?

\*\*

*Tinsila msiti.*

(LM)[p61] They do have them.

\*\*

(HD)During the time of Maloyi were there *tinsila*<sup>d</sup>?

(LM)I don't know.

\*\*

(HD)Did they have *tincku*<sup>a</sup>?

(LM)They were present.

\*\*

(HD)<Did they have> *sigodlo*?

(LM)There is no *sigodlo* here, in our place<sup>b</sup>.

[p62] \*\*

(HD)Which people did Mamba and Maloyi find here when they arrived?

(LM)It seems they found the people of Hlanze.

\*\*

(HD)Where did they find them?

(LM)I do not know whether they were found by this Mamba or what.

(NM)<They were found> at Sitfobelweni<sup>hvi</sup>.

\*\* [p63]

(HD)Are <the Hlanze> still under the Mamba people?

\*\*

(LM)Yes.

\*\*

(HD)Who else are found living under the Mamba people? \*\*

(LM)*Awu!* I don't know, truly, I would be lying!

\*\* [p64]

(HD)<What about the> people of Nhleko<sup>hvi</sup>?

(LM)The Nhleko people were *likhandza*<sup>c</sup>. They were chiefs. We found them in this area<sup>d</sup>. \*\*

<sup>c</sup>*tinsila*: literally body dirt, intimately linked to person, even once removed, thus a powerful cantrip. People known as *tinsila* (or *tinsila msiti*) are chosen from specific clans to protect the king against magic of this type (*imsiti* soot, or helper).

<sup>d</sup>*tinsila*; literally body dirt, intimately linked to a person (even once it is removed), thus can be used in a powerful cantrip. People known as *tinsila* (or *tinsili msiti*) are chosen from specific clans to protect the king against magic of this type (*umsiti*: helper, assistant, accomplice; soot, charred medicine (Rycroft, *Dict.* p.92)).

<sup>a</sup>*tincku*: special royal attendants.

<sup>b</sup>Original has: *kitsi*.

<sup>c</sup>(*ba*)*likhandza*: literally people found ahead, ie. they were found *in situ* by the Mambas.

<sup>d</sup>Original has: *mhlaba*.

The reason why we gained control<sup>e</sup> over them is because, when Maloyi had gone to fetch Somhlolo, they took up arms<sup>f</sup> against *kaMamba* and raided our cattle. These are the Nhleko people.

\*\* [p65]

Afterwards the king gave Maloyi all this kingship.

\*\*

<Maloyi returned> to find that the Nhleko people had looted all the cattle.

\*\*

He then took up arms<sup>g</sup> and attacked<sup>h</sup> them.

\*\*

[p66] They ran away. He then took the land as well.

\*\*

Some of them *khonta'd* him.

\*\*

(HD)Perhaps, Nkhosi<sup>a</sup>, you can remember who the Nhleko chief was?

(LM)It was Hlekwako<sup>hiii</sup>, and Mlotsa<sup>ix</sup>.

\*\* [p67]

They were following each other by birth.

\*\*

<Hlekwako> was the one who was in control \*\* , but by birth the eldest – as I am told – was Mlotsa.

\*\*

I also heard that my mother was born [p68] kaMlotsa.

\*\*

<Hlekwako> took the heirship of the Nhleko people. He took it. *Awuzi*, I am now delving into the history of the Nhleko and Mlotsa peoples!

\*\*

They say that this Mlotsa was staying at <the place> where grinding is done.

(HD)Dlangalaleni<sup>ix</sup>.

(LM)He was repairing metals there.

\*\* [p69]

Now the younger one was present. /There was *tjwala*<sup>b</sup> there\. The elder was there at Dlangalaleni. When people came here, he would say to Hlekwako, "My brother, take out food to be eaten".

\*\* [p70]

Then people *khonta'd* this Hlekwako and followed him.

\*\*

Then Hlekwako rose on top, and Mlotsa came under him .

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<sup>e</sup>Original has: *phatsa*.

<sup>f</sup>Original has: *hloma*.

<sup>g</sup>Original has: *hloma*.

<sup>h</sup>Original has: *hlasela*.

<sup>a</sup>Nkhosi: [re: note on use of Nkhosi as polite address form]

<sup>b</sup>*tjwala*: alcoholic beverage; traditional beer.

\*\* [p71]

(HD) Can you tell us stories about the Mavimbela people?

(LM) *Awu!* As I have already said, *wena wekunene*<sup>c</sup>, \*\* I am not sure whether we found the people of Mavimbela here, or how it was.

\*\* [p72]

(HD) Why was Maloyi so powerful? What was this great wisdom which enabled him to fight of Zwide? \*\*

(LM) He had strength as well.

\*\*

(HD) Did he have many followers?

(LM) *Awu*, we cannot know that.

\*\* [p73]

(HD) Can you praise Maloyi?

(LM) I do not know them very well. I know a little bit,

\*\*

Maloyi's praises:

He is Maloyi next to the mouth<sup>lx</sup>,

Maloyi next to the mouth;

Dust, dust who has refused to allow smoke clouds

to

blend<sup>lxii</sup>

He said only his dust must rise,

Saying so to Hlekwako and Mlotsa;

Simunyane<sup>lxiii</sup> and Hloya<sup>lxiv</sup> [p74] were the smoke

going to

Mchoncwane<sup>lxv</sup> going towards the end;

Feather that is ready to billow up;

It has taken a man

It ate Mngayi<sup>lxvi</sup> who was born of Sonyezane<sup>lxvii</sup>;

Finger that is stiff with cold,

Ready to take out men's *tikikila*<sup>a</sup>

At the house of Maloyi's family,

A door is not used to shut the door opening,

Instead the head's of men are used.'

Nkhosi.<sup>b</sup>

<sup>c</sup>*wena wekunene*: literally you of the right hand; a polite form of salutation drawn from the *tinanatelo* of the ruling house (the royal Dlamini), and applied very widely.

<sup>a</sup>*tikila*: bird's innards.

<sup>b</sup>*NguMaloyi ngalunganemlomo,*

*Maloyi nalunganemlomo,*

*ntfulintfuli lowale*

*kutsi tintfutfu tibhunyelane*

*watsi kutawubhunya lwahle yedvwana.*

*Abesho-ke kubo Hlekwane naMotsa.*

*Tintfutfu bekuSimunyane [p74] neHoya tiya kuMchomcwanesetiva ngekuguneni.*

*Lusiba lutse bhengu,*

\* \*

(HD)How was Mamba praised?

(LM)I do not know Mamba.

\* \*

[p75] I think that I can say one or two things only. \* \*

'He is long thin Mamba <snake> which build it's  
in a termite hill;

abode

I wonder why it is afraid to build it's abode in a  
*luphatsa*<sup>a</sup>;

It fears that it's teeth are going to *hlokoma*<sup>b,tc</sup>.

That is all that I know of Mamba's praises.

\* \*

(HD)What about Magadlela?

(LM)Awu, no!

(NM)Leave it.

\* \* [p76]

(HD)Can you tell us <any stories> about the Hlanze people?

(LM)Awu! There is nothing that I know about these Hlanze people. I only know that they were the  
ones who were found<sup>d</sup>, in this place<sup>e</sup>, here at Sitfobelweni.

\* \* [p77]

Awu! The people are all dead, *Nkhosi*; they are all dead, because even this Mzubase<sup>lxviii</sup> who is  
<born> of Ncwabi<sup>f</sup>, who is still alive is in a critical state. If someone came to report that he  
has passed away, it would not surprise us.

\* \* [p78-80]

(HD)Can anyone tell us about the Nhleko people?

(LM)Awu, we don't know.

\* \*

Because only the children are still alive.

*liyitsetse indvodza*

*lumdlile Mngayi abetalwa nguSonyezane.*

*Lugalo lugogobe.*

*Lugogobe nje [re: is this sentence in above translataion??]*

*lucaphele kukhipha tikikila temandvodza.*

*kaboMaloyi endlini akuvalwa ngesivalo*

*kuvaliva ngetinlikoko temadvodza.*

<sup>a</sup>*luphatsa*: narrow passage or crevice between rocks.

<sup>b</sup>*hlokoma* (verb *kuhlokoma*): to make a confused noise (rumbling, hubbub); to babble (like distant water); to tingle,  
to hum; to pour praises on, to acclaim (Doke and Vilakazi, *Dict.*, p.332).

<sup>c</sup>*NguMamba lendze lugojogojo*

*kwakhela enchumatsini*

*ingabe eluphatseni*

*yesabani yesaba kutsi*

*itakutsi ematinyo ayo bese ayahlokoma.*

<sup>d</sup>Original has: *batfolakala*.

<sup>e</sup>Original has: *indzawo*.

<sup>f</sup>Original has: *waNewabi*.

\* \*

(HD)What about these Nhlabatsi<sup>lxix</sup> people. Where are they? \* \*

\* \*

[p81] [Are any of them under kaMamba?](#)

\* \*

(NM)There are none around, except of Fanaza<sup>glxx</sup>, and Makati<sup>lxxi</sup> and others<sup>h</sup>.

(LM)Makati and others \* \* pay allegiance<sup>i</sup> there, kaDlamini.

\* \* [p82]

(HD)During the time of Pholile Mamba<sup>lxxii</sup>, who was the king?

(NM)It was Maloyi.

\* \*

(HD)Was Pholile a chief?

(LM)He was an *umntfwanenkhosi*.

\* \*

(HD)Was he Maloyi's brother?

(LM)*Eeh-eeh<sup>b</sup>*.

\* \*

(HD)Who was his father?

(NM)[p83] [It was Ngwenyama<sup>lxxiii</sup>](#) .

\* \*

Ngwenyama was his name.

\* \*

(HD)Who was the father of Ngwenyama?

(LM)It was Magadlela

\* \*

(HD)Can you tell us any stories about Ngwenyama?

(LM)*Awi!* There aren't any that I can tell [\[p84\] about Ngwenyama. When Mamba went down, he left Ngwenyama here.](#)

\* \*

He ruled on behalf of Mamba.

\* \*

(NM)This Ngwenyama was the *liphosa kubekwa*<sup>c</sup> of Magadlela.

(LM)He was a *liphosa kubekwa*. However, we can do nothing about that because he was supposed to be nominated to the succession after Magadlela's death, [\[p85\] and it was found that he was left-handed.](#)

\* \*

So Mamba was installed.

\* \*

---

<sup>g</sup>Original has: *kwa*Fanaza.

<sup>h</sup>Original has: *nabo*Makati.

<sup>i</sup>Original has: *baphetfwa*.

<sup>a</sup>Original has: *sikhulu*.

<sup>b</sup>Exclamation of agreement.

<sup>c</sup>*liphosa kubekwa*: refers to an individual who was nearly appointed (a runner-up).

He then became an *umntfwanenkhosi*.

\* \*

(HD)Whose was the mother of Ngwenyama?

(LM)[\[p86\] Awu! We certainly do not know who she was, nor the mother of Mamba, or Magadlela or Ntfulini.](#)

\* \*

(NM)To show you that we really do not know - we do not even know who the mother of Pholile was.

\* \*

(HD)Are there any stories you can tell us about Pholile?

(LM)Yes.

\* \* [\[p87\]](#)

Pholile was ruling on behalf of Mamba there. He died after his father Ngwenyama had died. And this Mamba died. Then Maloyi was appointed.

\* \*

After Mamba died, Maloyi was installed as a king. After Ngwenyama died, Pholile was installed as a king.

\* \* [\[p88\]](#)

(HD)Did Pholile become a king?

(LM)No! He became an *umntfwanenkhosi*, like his father Ngwenyama.

\* \*

He also ruled. He ruled on behalf of Maloyi.

\* \*

[\[p89\] While Ngwenyama was ruling on behalf of Maloyi, Maloyi was there at Phophonyane.](#)

\* \*

<Pholile> became jealous of the king – \* \* Maloyi. He wanted to succeed.

\* \*

He started going things that were not good.

\* \*

Whenever he killed something – when a leopard was killed in the area – he would start by spreading [\[p90\] the hide on the floor <like a mat>. By the time he sent it to Maloyi, the king, it would been first spread out on the floor.](#)

\* \*

When he slaughtered an ox for the ancestors, he was meant to take the flank<sup>a</sup> to the king. They say that he would start by putting the flank on himself first, and then sending it to the king. [re; what are we talkinga bout here? a piece of meat or a skin]

\* \* [\[p91\]](#)

When Maloyi heard that, he reported it to Somhlolo, saying it was best to kill <Pholile>.

\* \*

The king did not want Pholile to be killed, even though Maloyi insisted.

\* \*

---

<sup>a</sup>Original has: *luhlangotsi*, flank side, aspect.

Maloyi realized that his brother [p92] was carrying on with a bad thing. He then devised a plan to make the king angry.

\*\*

He then said, "*Wena waphakathi*<sup>b</sup>, when my brother Pholile is threshing his sorghum there, they sing the *incwala* song." \*\* Then Somhlolo became angry [p93] and said, "Kill him!...

\*\*

... and after you have killed him, cut off his left hand...

\*\*

... and bring it to me so that I can make sure that it is him whom you have killed".

\*\*

For it was said that he had very long <finger nails>.

\*\*

[p94] And indeed, it happened like that. They killed him, and the hand was sent to Somhlolo and he said, "It is so; it is him whom you have killed".

\*\*

That was the end.<sup>a</sup>

\*\*

(HD)Who became the king after Pholile?

(LM)It occurred thus, that when Maloyi was [p95] sending his agents<sup>b</sup> out to call all the people who were under Pholile. Pholile's people were in the caves, trying to evade Maloyi's agents.

\*\*

The people ran away from Maloyi after Pholile was killed. They used to run into the caves and stay there when Maloyi's representatives came to call them. The caves are those at Lucolweni<sup>lxv</sup> They would stay in the caves like rock rabbits. Maloyi [p96] went to report to Somhlolo that since the killing of Pholile, his people were running away. Then Somhlolo sent out Bhukwane<sup>lxv</sup>. He said, "Go, Bhukwane, and burn the dried fats there so that the rock rabbits of Maloyi come out, for they are running from him. When you get there, *umntfwanenkho*<sup>lxvi</sup>, say out that you are Bhukwane, from me!" So it was that Bhukwane came here to Lucolweni. He did indeed burn [p97] the dried fat.

"Wo! Come back. I am Bhukwane. I am not going to kill you. I am not Maloyi. I am Bhukwane". They came out to Bhukwane. So, at present, they are there, at the people of Bhukwane. Over there

\*\*

(HD)What are the *tinanatelo* of the Mamba.

(LM)When *bonga*'ing?

(NM)He means *bonga*'ing or [p98] when just eating! [re: eating or divining]

\*\*

(LM)It is said,

'Nkhosi,  
Dlamini,  
You of the Right Hand;

<sup>b</sup>*wena waphakathi*: literally you of inside, a respectful salute for the king.

<sup>a</sup>Original has: *Kwabo kuphela khona lapho-ke*.

<sup>b</sup>Original has: *emancusa*.



It is not said,

'You who are most handsome'

It is just said,

'Nkhosi,

Dlamini

You of the Right Hand'

\*\* [p99]

(HD)Who is it that the Mamba people do not marry. What *tibongo* are not married by the Mamba people?

(LM)There is no-one.

\*\*

We do not marry amongst ourselves.

\*\*

(HD)Maybe you know what was Maloyi's *libutfo*?

(LM)*Awu*, we do not know it.

\*\* [p100]

(HD)\*\* Do you think that, for example, Maja's *libutfo* was of his age, age by age? [re: what is he trying to ask??]

(LM)*Awu*, no, there is none. Even if it was there, except if it is his father Mbatjane.

\*\* [p101]

Mbatjane was with the iNovu<sup>lxxvi</sup> *libutfo*. I do not know Maloyi's. Mbatjane was with the iNovu.

\*\*

It is said that he used iNovu to carry out an attack<sup>a</sup>.

\*\* [p102]

(HD)Were the *emabutfo* of Maloyi's time in stages – as they are now here at our place<sup>b</sup>, where there is Gcina<sup>lxxvii</sup>?

(NM)They were like that.

(LM)Sure, it is like that.

\*\*

(HD)During those days, was circumcision practised?

(NM)*Awu!* We don't know...

\*\*

... during the reign of which of the Ngwane kings circumcision came to an end [p103] because we know that here at our place<sup>c</sup> circumcision was practiced in earlier days. Also amongst the Swazi people. We were practising circumcision, but I do not know during which kings' <reign> – here and at kaNgwane – it ended.

\*\*

(HD)Where did you get this history?

(LM)We grew up when the elders<sup>d</sup> were still alive – like our father, Bhokweni.

\*\* [p104]

---

<sup>a</sup>Original has: *hlasela*.

<sup>b</sup>Original has: *kitsi*.

<sup>c</sup>Original has: *kitsi*.

<sup>d</sup>Original has: *badzala*.

We used to listen when they were talking<sup>a</sup> and discussing<sup>b</sup>. We were boys.

\* \*

(HD)Do you know what 'eMbo' means?

(LM)I do not know.

(NM)And I also do not know it. I saw the residence 'Embo<sup>lxviii</sup>'.

\* \*

(HD)Thank-you, thank-you for everything!

---

<sup>a</sup>Original has: *khuluma*.

<sup>b</sup>Original has: *bacoca*.

i. Ngudzeni: the Mamba *umphakatsi* in the Ngudze hills, lying between the Mbulongwane - Maloma road junction and the Mhlathuze River, approximately 25km east of modern Hlathikulu in southern Swaziland.

ii. Logwaja Mamba, son of the Mamba ruler, Bhokweni (who died in 1940) described himself as having had a little schooling, in *siZulu* [re: I thought he is just saying I did not have much schooling, ie I am an uneducated man]. He became a migrant labourer, taking contracts on the South African goldmines. He worked first at Evander (6 months), then in Brakpan (9 months), then at Simmer and Jack, and finally at Crown Mines. His health failed him and he returned home for good in 1940. He farmed and then, on the death of his father, became involved in the Mamba court, assisting the mamba regent, Ngculu. Logwaja Mamba noted that he had heard the history of the Mamba while growing up under his father Bhokweni. "As a boy, cooking for my father, I would listen to the elders. I would listen to the *emakhehle* (the headringed or senior men). When they discussed things, it stuck in my mind. I even know the *tibongo* of the Mamba kings". Logwaja Mamba went on to describe the process of learning to praise (Biographical information from SWOHP, Hamilton Series, Logwaja Mamba, 14-10-1985).

iii. Nhlngano Mamba: son of the Mamba ruler, Bhokweni, who died 1940.

iv. Phetfwayini Dlamini (variant Phetfayini): daughter of Sobhuza II, and chief wife of the late Mamba king, Mbatjane II.

v. Ntfutuli: and early Mamba ruler, the son of 'Dlamini' and the grandfather of the ruler Mamba. According to R. Patrick he was also known as Lula and Mshikila (Genealogy Manuscript).

vi. Magadlela: the son of Ntfulini, who became a Mamba ruler.

vii. Maloyi: ruler of the Mamba people during the reign of Somhlolo.

viii. This word is usually only used in reference to the Dlamini Monarch. When used to refer to the rulers of chiefdoms within Swaziland, it indicates that these people have higher status as well as statutory prerogatives than mere chiefs. The highest status and final power still resides with the Dlamini Monarch.

ix. Maja: a nineteenth century Mamba ruler, born of Mbatjane I (Maja is also the name of the present Mamba ruler).

x. Mbatjane: ie. Mbatjane I, a nineteenth century Mamba ruler. According to R. Patrick Mbatjane I was also known as Denandlovu (Genealogy Manuscript). (Mbatjane II was also the name of a twentieth century Mamba ruler).

xi. Mamba: early Mamba ruler, and the son of Magadlela. Also known as Gasa (R. Patrick, Genealogy manuscript).

- xii. Tibawu: name of a Mamba *libutfo*. The contemporaneous *emaSotja* was made up of those born between c.1914 and 1919.
- xiii. *siSwati*: literally the Swazi language. Here the informant is drawing a distinction between the *emabutfo* called up by the Mamba ruler and those called up by the Swazi king.
- xiv. *emaSotja*: for further information on the *emaSotja*, see appendix on *emabutfo*.
- xv. *kaTembe*: place of the Tembe people ie. the area east of the Lubombo mountains between present day Maputo and Lake Sibaya. In a subsequent interview Logwaja Mamba qualified *kaTembe* as "*eBuTfonga*", ie. at the place of the Thonga people [re: bu - quality of??] (SWOHP, Hamilton Series, 14-10-1985, [p3]).
- xvi. *kaNgwane*: literally at the place of the Ngwane. Ngwane was an early Swazi king. Today the phrase *kaNgwane* means: the whole of Swaziland; the inner 'heart' of Swaziland, around the royal capital; a Swazi homeland within the borders of South Africa, adjacent to Swaziland.
- xvii. Dlamini: a putative ancestor of the Mmamba and of the Swazi royal house.
- xviii. Hlubi: a putative ancestor of the Swazi royal house.
- xix. Langa: generally considered to be an early figure in the royal kinglist, although his name does not appear in the royal genealogy compiled by Matsebula (*History* (new edition), chart opposite p.18). Matsebula lists Hlubi and Dlamini as the sons of Ludvonga, and gives Dlamini as the name of the rightful heir, as the one who gained the kingship. In yet another version (create cross reference testimony of Simbimba Ndlela) it is claimed that there were three brothers: Mamba, Hlubi and Dlamini. Hlubi, the rightful heir, was deprived of the kingship when his right-hand was deliberately burnt, and the royal line of Ngwane thus descended through Dlamini, the followers of Hlubi becoming the Ndlela people.
- xx. In another interview Logwaja Mamba makes it clear that Dlamini and Hlubi were born of one mother (SWOHP, Hamilton series, 14-10-1985, [p3]).
- xxi. In another interview Logwaja Mamba described Hlubi's sharp knife as being made of iron (SWOHP, Hamilton Series, Logwaja Mamba, 14-10-1985, [p5]).
- xxii. In another interview Logwaja Mamba clarifies the direction of departure stating that together, the two brothers "left the east, coming to this place" (SWOHP, Hamilton Series, Logwaja Mamba, 14-10-1985 [p6]).
- xxiii. Lubombo (locative *eLubonjeni*): mountain range forming the eastern border of Swaziland.

- xxiv. Ngwavuma river: rises north of present-day Nhlangano in the south-west of Swaziland, and flows due east. It breaches the Lubombo mountains and enters Natal where it joins the Phongolo river.
- xxv. Phongolo: this river rises in the Drakensberg mountains south and west of the present-day town of Piet Retief and runs eastward almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains, to join the *luSutfu* river in forming the Maputo river.
- xxvi. The story thus far suggests that the rule of exogamy was being broken, for Mswati and Mbatjane were both descendants of one man, Langa.
- xxvii. Nkhosi: the original *sibongo* of the Ngwane royal house, shared by its numerous branches. It can now be used as a *sibongo* itself, or one of the *tinanatelo* of the royal related clans. Kuper lists the Ginidza, Dvu, Magutfula and Magongo as all sharing the 'Nkhosi' appellation (Kuper, *African Aristocracy*, p.233)
- xxviii. Shiselweni: area in southern Swaziland extending south as far as the Phongolo river and eastward to the Lubombo mountains. Occupied by the early Swazi kings, Ngwane and Ndvungunye, and by Somhlolo in the earliest phase of his reign where he had a residence near present-day Mhlosheni. (B9)
- xxix. Right-handedness is associated with the line of succession. A left handed person, for example, cannot accede to the Swazi kingship. [re: why, ritual function etc.]  
[re: this note is about penis sheath - expand on that]
- xxx. Zidze (variant Zwide): the most famous of the Ndwandwe kings, who reigned in the late eighteenth and early nineteenth centuries.
- xxxi. Hhohho: name of Somhlolo's 'administrative capital' near present-day Mhlosheni, and the name given to the area just north-east of Mhlosheni, inhabited by the Shiba people. Hhohho was also the name of Mswati's capital on the north bank of the Lomati river in northern Swaziland, from which the modern northern administrative district (Hhohho) derives its name.
- xxxii. Shiselweni: area in southern Swaziland extending south as far as the Phongolo river and eastward to the Lubombo mountains, occupied by the early Swazi kings, Ngwane and Ndvungunye, and by Somhlolo in the earliest phase of his reign.
- xxxiii. kaMamba: place of the Mamba people in eastern and central southern-Swaziland.
- xxxiv. Magobholo: probably Magoboyi, the Mkhize chief based in the Dlomdlomo mountains at that time (ie. just west of the modern Swazi border). See also Bonner, *Kings, Commoners and Concessionaires*, pp.27-28.

xxxv.create refernce to cope, Velamufa Hlatswako, (SWOHP, Hamilton Series, 13-08-1983). re:Is this a userper methaphor??

xxxvi.Ngwekati (variant Ngwekazi): According to Kuper Ngwekazi was a son of Somhlolo (*Survey*, p.54), while Matsebula lists him as a brother of Somhlolo (*History* (new edition), chart opposite p.18). Forbs talks of a brother of Somhlolo, Ngwekazi, assuming control of the Shiselweni area (FC, vol.37, no.4c, *History*). Bonner, drawing of Forbes [ch lets ask PB], suggests that Ngwekazi challenged the accession or possibly the later rule of Somhlolo (*Kings*, pp.28, 45).

xxxvii.Phophonyane: area just north-east of Mamba *umphakatsi* at Ngudzeni (See endnote i). There is also a river beyond Pigg's Peak in the far north of Swaziland which bears this name.

xxxviii.Mhlatfute (variant Mhlathuze): this river rises in south-central Swaziland and flows north-eastward, past Ngudzeni, to join the *luSuthu* river about 15km west of Big Bend.

xxxix.Mamba: narrator is using the *sibongo* Mamba to refer to Maloyi.

xl.Mpophoteni: at the Mpophota, a tributary of the Mhlathuzana river, near Kubuta and north east of present-day Hlathikhulu.

xli.Mamba: it is not clear whether the informant is referring to the early ruler called Mamba, or whether he is using the *sibongo* as a polite form for another Mamba ruler (see note xxxix).

xlii.Mbebeleni: according to Bonner (*Kings*, map p.16), it was located on the edge of the middleveld, near Ngudzeni (see note i).

xliii.Makhosini: literally place of kings, generally denoting the area where they have been buried.

xliv.kaHlatsi (variant Hlathikhulu): town in central south-western Swaziland.

xlv.LaMabhume: literally daughter of Mabhume.

xlvi.Mavimbela: according to Bonner, the Mavimbela were a Sotho group living in northern Swaziland and who subordinated themselves to Somhlolo (*Kings*, pp.30-31).

xlvii.kaMavimbela: the place of the Mavimbela people. [ch: note at the moment not finished] Bonner locates the Mavimbela in south-western Swaziland, just north-west of the Mkondvo river (*Kings*, map opp. p.1)[ch on what basis?] while on p.30 he locates the Mvimbela west of Mhlangatja [ch: where is this, n.

Swaziland?]. According to Bonner (pp.30-31) the Mavimbela, of so-called Sotho origins and living in northern Swaziland, subordinated themselves to Somhlolo. When Mswati sought to bring the mavimbela under closer control, he met with some resistance (pp.86, 89).

xlvi. Shongwe: a common Swazi *sibongo*. The Shongwe submitted to Somhlolo without resistance, and the chief, Tikhuni, married a daughter of Somhlolo. Shongwe chiefs tend to marry alternately amongst the Mamba and the Ngwane for their chief wives.

xlix. LaVundlamati: the daughter of Vundlamati.

l. Bizwayo:

li. Mliba:

lii. Mtfwalo:

liii. Ncwabi:

liv. Hlanze: *sibongo* of a group found *in situ* by the Mambas where they settled. They resided near Hlathikhulu at Lubuli and are apparently related to the Matsebula (R. Patrick, *Genealogy*, manuscript).

lv. Sicilweni (variant Sicileni): small stream mid-way between Maloma and Nsoko in south-eastern Swaziland.

lvi. Sitfobelweni: area about 12km east of Kubuta in central-southern Swaziland.

lvii. Nhleko people: lived at Ntfufukati in the Lowveld and were virtually decimated by the Mamba ruler Maloyi (see B. Sikhondze, 'The Mamba clan of Swaziland: an Oral History' in *Ngadla*, vol.1 (1976), p.19).

lviii. Hlekwako: early Nhleko chief whose *umphakatsi* iNcandvuzini [check spelling] was located between present-day Maloma and Lubuli.

lix. Mlotsa: a brother of Hlekwako, and subordinate to him. Eventually 'Mlotsa' evolved into a separate *sibongo* used by his descendants.

lx. Dlangalaleni:

lxi. Other variations have 'ugly next to the mouth'. It is sometimes suggested that Maloyi was remarkable for his swollen or pouting lips.

lxii. The meaning of this line is that Maloyi did not want the dust of his passing to mingle with that of anyone else.

lxiii. Simunyane: probably the Munyane river (variant Munuwane) river about 8 km east of present-day Malome.

lxiv. Hloya: probably Nhloya river about 7km east of present-day Malome.

lxv. Mchoncwane: hill and surrounding area about 10km east of present-day Malome.

lxvi. Mngayi (Fakudze): the commander of the Swazi forces who fought the Zulu at the battle of Lubuya in c.1839 (Bonner, *Kings*, p.44). A certain Mngayi led the Swazi in the 'Elephants Battle' during the regency of Tsandile; this may have been Mngayi Fakudze (SWOHP, Bonner series, Maboya Fakudze, 23,26,31-1970). In the *J.S.A.* vol.1 appendix 1 (p.360) there is a reference to a person called 'Mngayi' who functioned as Somhlolo's chief *indvuna*. {I} {E}

lxvii. Sonyezane Dlamini: son of Mbukwane (regent of Mswati) was important military commander. He was placed in charge of the southern tip of the eSinceni hills by Somhlolo, and was responsible for killing Dingane in the Nyawo territory (*Kings*, pp.33,44). He was killed in a skirmish with the Zulu following the battle of Lubuya in 1839 (Jones, *Biog.*, p.184).

lxviii. Mzabase: present-day *indvuna* amongst the Hlanze people at Sicilweni (see endnotes lv, liv).

lxix. Nhlabatsi: the Nhlabatsi chiefdom lies immediately west of that of the Mamba.

lxx. Fanaza:

lxxi. Makati:

lxxii. Pholile Mamba: a recalcitrant brother of Maloyi who challenged his authority and was killed.

lxxiii. Ngwenyama: according to Matsebula, Ngwenyama was a son of Dlamini III (*History* (new edition), chart opposite p.18). Ngwenyama is also a title applied to the Swazi king, meaning 'the lion'.



lxxiv.Lucolweni: mountains about 12km due east of the Mbulongwane road junction in central southern Swaziland.

lxxv.Bhukwane: according to Joseph Dlamini, Bhukwane was a scion of the house of Liba [create cross reference Matsebula (*History* (new edition), chart opposite p.18) gives Liba as a brother of Ndvungunye and son of Ngwane. Jones gives Bhukwane as a brother of Somhlolo and a son of Ndvungunye (*Biog.*, pp.249-266)[re.:obviously wrong - can't find pp.]. It is possible that Jones has used 'brother' literally and is not sensitive that the possibility that the relationship is one of classificatory brother. Joseph Dlamini claims that Vezi, an elder brother of Bhukwane, was the rightful heir but fell in battle and was succeeded by Bhukwane. Joseph Dlamini claims that Bhukwane was posted to Lucolweni as a sentinel against Zulu raids (see Joseph Dlamini's genealogy of the house of Dlamini on p.[cross referenc when available]). The testimony of Logwaja Mamba (SWOHP, 25-8-1983, original transcript [pp.92-97]) confirms Somhlolo sent out the *umntfwanenkosi* Bhukwane to take charge of a section of the Mamba kingdom at Lucolweni.

lxxvi.For more information of the *iNovu*, see appendix on *amabutfo*.

lxxvii.Gcina: for more information of the Gcina, see appendix on *amabutfo*.

lxxviii.Embo State House: western-style Swazi royal residence built in 1968 for the reception of diplomats attending the Independence celebrations. It is situated in a few kilometers east of Lobamba in central Swaziland.